

Millennial Star



SEPTEMBER 1955 VOLUME 117 No. 9



I KNOW WHY YOU LOVE THIS LAND

THE fields are green. The trees are graceful; the flowers laden with colour. Hedgerows and rock fences guard the land.

Gusty breezes blow and pile the clouds high into fantastic forms. When the gales blast, the moors are sombre and wild.

When the rain falls softly it is known only by the steady splashes from the roof tiles and the whisper of movements in the air. When the wind is a tempest, the rain snarls savagely.

The rooks sport in the air, glide into the wind, hover defiantly or are hurled and pitched as they turn their breasts to the assault.

Song birds hold their own festivals from break of dawn to dusk when days are fair.

Streams and rivers meander into lakes, lochs, loughs, firths and bays. Everywhere the sea is near, silent, glistening, enchanting, incessantly caressing the land, or pounding with relentless cadence as the breakers batter the silent, patient cliffs.

The sombre, ancient ruins of church and state cast a spell of august sadness over the losses and gains of your history.

Even in the gloom of winter the naked patterns of the trees are full of grace and beauty.

Cottages, red-roofed, flower or green bordered, thatched or tiled, rest within the sheltering garden walls, the peaceful havens of home.

The lanes are suspenseful, laden with blissful surprises at every turn.

In the villages and towns the markets are laden with fish, flowers, fowl, and fare for home and farm, and their business is spiced by folksie tales of toil and trouble.

God made this lovely land with the charm and beauty of an Eden-like park. Man, the great defacer, in conflict with his divine nature, mars it in places and then repents by loving its beauty and striving to keep it in the beauty with which God has adorned it.

A Thing of Beauty is a Joy For Ever

A thing of beauty is a joy for ever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.

Keats

THE MILLENNIAL STAR

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HIS LIGHT

REVEALS . . .

Beauty

By **ELDER HENRY D. MOYLE**

WE believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Daily since arriving in England I have had occasion to call this article of our faith to mind. There is so much that is lovely and praiseworthy and beautiful for us to appreciate here in England.

And this to a much greater extent because of the light which has come into our lives through acceptance of the Gospel of Jesus Christ as it has been restored in these latter days through the instrumentality of a prophet of God raised up specially by our Father in Heaven for this great work.

Peter realised the great change that comes into one's life when through faith and repentance we become worthy to be baptized. Yes, baptized by immersion for the remission of our sins by one who has been called of God by prophecy and the laying on of hands by those who are in authority to preach the gospel and administer in the ordinances

thereof. One who then by the laying on of hands receives the Holy Ghost—the baptism by the spirit as well as by water.

Of such Peter said: "*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.*"—1 Peter 2:9.

It is this light which lighteth the world and of which the Saviour said in speaking to His disciples:

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14-16.

This light is capable of two distinct duties—first to enlighten our own souls, second to reveal to us the beauties of the world. We are made the more susceptible to all truth and to its acceptance from whatever source it may come or from wherever through searching it may be found. We are in no way limited in our efforts, our minds remain open to grasp the beauties of life.

In going through the British Museum the other day I read the following:

"Awake my Laclius, leave all meaner things to low ambition and the pride of Kings.

"Let us (since life can little more supply than just to look about us and die) expiate free and over all this scene of man a mighty maze of walks without a plan or wild where weeds and flowers promiscuous shoot or garden tempting with forbidden fruit."—Alexander King, *An Essay of Man for J. Wilford*, London 1732.

We have a plan of life. This is part of "the light" of which the author of the foregoing had not partaken. The Gospel had at that early date not been restored.

Is it not wonderful to have in our lives before us a revealed plan from God the Father, to have the light

to understand and the faith to pursue to the end?

Moses had the light, he appreciated the purposes of life. He promised ancient Israel just as we are likewise promised today:

"Now therefore, if ye will obey my voice indeed, and keep my covenant (the covenant of baptism available to all God's children) then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."—Exodus 19:5-6.

We are a kingdom of priests. Each of us holds the priesthood. Through the power thereof we know and understand these great truths. We are commanded to bring



this light into the lives of all men who will give heed. In so doing we are led, as it were unconsciously, to look upon the good in all men and the beautiful in life. We go further. We seek to follow the admonition of the Saviour:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matthew 5:44.

This becomes the basis upon which we hope to lift men up to the light and share with them the blessings which are ours.

We know that the Saviour prior to His ascension into heaven, following His crucifixion, said:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."—John 14:16-17.

And the Saviour explained further so no doubt could remain in the hearts of His believers (verse 28):

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

So it is we see beauty all around. One thing above all else has impressed me here in England—the high degree to which that which is ancient is preserved. I have in mind particularly records of the past. They are preserved in many instances with greater care than the struc-

A Holiday in Britain

ELDER and Mrs. Henry D. Moyle and son Richard enjoyed a month's vacation in Britain during which Elder Moyle spent time doing genealogical research work. On July 31st they travelled to Newchapel and Brighton with President A. Hamer Reiser accompanied by his daughter Elaine and her guests from Holland, Donette and Daryl Van Dam, daughters of President Don Van Dam of the Netherlands Mission. Elder Moyle arrived in London on July 5th and plans to sail on September 22nd with Elder and Mrs. Spencer W. Kimball. The Moyles are now touring on the continent before their return to the United States.

Leaving to view the Temple site are: President A. Hamer Reiser, Mrs. Henry D. Moyle, Elaine Reiser, Donette and Daryl Van Dam (front); Richard Moyle and Elder Henry D. Moyle (back).

The Servicemen's Conference

SERVICEMEN stationed in Britain met August 6th and 7th for a two-day conference held at Bushy Park, USAF headquarters in the United Kingdom. The semi-annual conference was presided over by President A. Hamer Reiser. Elder L. James Ottesen, servicemen's co-ordinator, supervised the conference, assisted by his counsellors Elder Harold L. Fox and Elder William V. Westenskow.

Fifty assembled at the first session of the conference Saturday morning at 10 a.m. where they were introduced to the theme "Servicemen as Missionaries". Reports were given by the group leaders representing service bases in Great Britain. The second session of the conference was held Sunday morning at 10 a.m. with 121 in attendance. The group was instructed by the members of the British Mission Presidency: President A. Hamer Reiser, President James R. Cunningham, and President Stephen R. Covey. The testimony meeting at 2 p.m. held in the base chapel climaxed the activities of the conference. One hundred and forty service personnel and friends were bound into a "Oneness" as they listened to the testimonies borne in this concluding session.

Important at the conference was the releasing of Elder Ottesen as servicemen's co-ordinator with his counsellors Elder Fox and Elder Westenskow. Elder William V. Westenskow was sustained as the new co-ordinator with Elder Eugene Porter and Elder Wesley Normine as assistants.

tures in which they have been housed for centuries. Why? The world does not know the answer to this simple question. I have met men who devote their lives to the study of their genealogy. Others guard the records in their custody so tightly we cannot gain permission to see them. Why are they so precious? This is just one instance of the difference between light and darkness. We are here to bring them "out of darkness into His

marvellous light", that they with us can see a purpose in all that has gone before. God has had a hand in it. He has put it in the hearts of men to do things sometimes without a plan of which they are conscious. They live; they die. With a plan men live to perpetuate themselves throughout the eternities, to direct their work in keeping with the purpose of their earthly existence, to progress and while progressing to enjoy the blessings and



Leaders at the Conference: *Presidents Stephen R. Covey and A. Hamer Reiser of the British Mission Presidency, Elders Eugene Porter, William V. Westenskow, and Wesley Normine, newly sustained members of the servicemen's committee, and Elder L. James Ottesen, released at the conferences as servicemen's co-ordinator, met after the conference at Bushy Park, August 6th and 7th.*

privileges of life. We know full well with Lehi of old:

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy."—2 Nephi 2:24-25.

Our testimony to the world is that joy comes from seeking out from all sources that which is "virtuous, lovely, or of good report or praiseworthy".

May the blessings of the Lord attend us all in our righteous endeavours to serve Him, learn His ways and keep His commandments. I know that God lives and that Jesus is the Christ; that He will hear and answer the prayers of those who seek after Him in faith believing, and give to them His light and reveal to them the beauties of life and all our surroundings.

*by Elder Henry D. Moyle
of The Council of Twelve*

What Is It?

Beloved Brothers, Sisters, and
Friends,

To you who are not members of the Church of Jesus Christ of Latter-day Saints, we bid you welcome, a hearty warm welcome, and we hope you will always feel at home in this building, or any other building of this Church. We recognize in you men and women of integrity, men and women who love the truth, and who would be willing to acknowledge it when it is made manifest to you.

To you who are members of the Church, we express our love and affection.

I should like to discuss with you some phases of the Gospel of Jesus Christ, perhaps to discuss mystery, an intangible mystery.

Let me tell you a little story first.

One of our elders, living at some distance from Salt Lake City, came into the City occasionally and brought with him a Catholic priest who had business also in the city. They traveled 170 miles and had a good chance to talk and discuss the various things that were of interest to them. One day the Catholic priest said to Elder Colton, "There are two things in the Mormon Church I wish we had in the Catholic Church." (Please note my brothers and sisters when referring to other churches, I do so with reverence.) Elder Colton said, "That's interesting, what are they?" And the priest said, "Well, one of the unusual things you do that I wish we did is the law of tithing. I wish all Catholics would pay 10 per cent of their income annually. That would be wonderful." And the

Elder said, "Well, why don't they?" And the answer was, "They wouldn't pay"! Then he said, "What's the other?" "The other," said the priest, "is your marvellous missionary programme. I wish every Catholic boy and girl about 20 to 23 years of age would go out into the world and give themselves generously like your boys and girls do." The Elder said, "Well, why don't they?" and the priest said, "They wouldn't go"!

So, I ask you, what is it in the Church of Jesus Christ that causes young men and young women to spend two years of their time, a long distance from home, and at much expense to themselves, receive no compensation, stand up against closed doors, sometimes persecution? What is it? What makes them do it? It's a voluntary action. No one insists upon their coming. They almost beg for the privilege to come. What is it?

It must be something intangible—something you don't see, or hear, or smell, or touch, that would draw young men away from their sweethearts or their wives, or a school, or their occupation, away from earnings to spend. There must be some intangible thing, but a powerful force, which is in the hearts of Latter-day Saints who will pay one-tenth of their income annually, under no compulsion, voluntarily. What is it? Can you see anything, feel anything, hear anything, which would cause them to do it? What is it in their lives that is not found in their contemporaries. Other young

DELIVERED BY ELDER SPENCER W. KIMBALL OF THE COUNCIL OF TWELVE, SHEFFIELD DISTRICT, MONDAY, JULY 11th, 1955

men, of the same age, of the same town, going to the same school, have the same general background, of community life at least.

What is it that will make the Mormon boy do it, when the other sectarian boy will not go? Tell me that! They read the same Bible. It says in their Bible as it does in our own: "Go ye into all the world and preach the Gospel to every creature." (But of course, we know that this was dedicated to the apostles.) In their Bible there is also the command, "Will a man rob God, but ye have robbed me, and ye say wherein have we robbed Thee", and the answer is in tithes and offerings, "Bring me unto the storehouse all the tithes and offerings and prove me now herewith, saith the Lord of Hosts, if I will not open up the windows of Heaven, and pour you out a blessing that you will not have room to receive."

That is in the Protestant Bible. Why don't they? Is there something lacking in the hearts of other religionists that will not cause them to pay their tenth, that will not cause them to make sacrifices to go on missions to convert the heathen world, and other people of the world? That is something for you to think about! What is it in this young missionary's heart?

We sang in the beginning: "Come, Come Ye Saints." That brings back some memories doesn't it? That brings to us the picture of some 80,000 people crossing the trackless desert, leaving comfort-

able homes in England, Holland, Scandinavia, in New York, Chicago and Nauvoo, leaving comforts and luxuries, friends and relatives—tens of thousands of people, on the march. It brings to our recollection fathers and mothers and children facing a hostile world and a barren wilderness, vicious natives—Indians, cold and hunger, and a desolate place when they got to their destination. Why do people do things like that? WHY?

Why do they leave good homes and go out to build a home in the hills? There must be something in the hearts and minds of those individuals which causes them to do these things. Some of their brothers and sisters wouldn't do it. Sometimes their fathers and mothers wouldn't do it. What is it? It must be some intangible mystery that takes hold of people and lifts them into another world to cause them to sacrifice.

Sister Kimball and I passed over that same pioneer trail. We went by automobile, a high-powered automobile, on paved roads, and we were 8 days travelling over the path that took those people months to travel. It was easy for us. It was hard for them. They didn't need to have done so. The East was populated. The West was burning sands, and dry lakes. WHY? There must be something unusual about a programme that will cause this. We stopped one night near the divide where all the waters on one side run to the Atlantic and all the waters on

the other side went to the Pacific. The Divide—it was a great divide for other people too, for the night that these people stopped at this place they dug a big hole—just one big circular hole, and in it they put 13 bodies of their beloved neighbours. They then pushed ahead with their few little belongings in two wheelcarts which they had made themselves.

What makes people do things like that? Fanaticism? Well, if you knew them you wouldn't say it was fanaticism, but a solid, formidable, pure, wholesome thing that was taking them from comfort to discomfort. What can it be?

In Omaha, Nebraska, there is a big cemetery where there are 600 graves of those that died at Winter Quarters; 600 graves filled with 600 bodies of people who gave their lives for something intangible—an intangible mystery that other religionists do not see, 600 of them.

A modern artist has sculptured a monument in bronze. It depicts a man, a young man. He is tall and handsome, dressed in the rugged clothes of a traveller. By his side is a beautiful little woman with a bonnet on the back of her neck that has fallen off her head. He stands with his arm about her waist, and a shovel in his hand. They are both looking down on to a shallow grave and you can see the upper features of a little child's face. In that monument I see courage, and strength, and faith, indomitable will that you don't often see. That artist really depicted the Saints—this young man and young woman with their first-born, burying him in the sod and then, in a few hours, to leave, and go 1,000 miles across the plains. Why? What is the inexplicable something? At least it cannot

be heard or seen—an intangible something that moves people to do great things.

Sister Kimball and I, 18 years ago, were in Europe. We spent some time at Rome. We saw the great Colosseum, now in ruins—the old Roman ruins where, so history tells us, people sat in their graduated areas, in that great amphitheatre. We saw where the wild animals came from underneath, wild animals that were to tear to pieces the Saints. We saw the dungeons and ruins where, perhaps, the Saints of God had been incarcerated, awaiting the day when the vicious Romans would sit in their boxes and see animals tear them to pieces. We saw where they must have fought. Not much fighting really. The great Nero used the Saints as burning torches in his garden. There were 80,000 graves—Saints who died, Saints who gave up life for something that they considered more valuable than life itself. I have no idea how many of the former day Saints perished in the catacombs, in the arena, in the gardens of the Romans. But I am sure there were many that gave up their lives when they needn't for something that they must have felt was of more value. We visited St. Peter's Cathedral, said to be the largest in the world, and in that Catholic Cathedral there is a place, so they tell you at least, where Peter was crucified upside down because he did not think he was worthy to be crucified as was the Christ.

That is tradition. It may, or may not be so. What is true is that Peter was martyred. Peter gave his life. He did not need to do so. He could have stayed in Jerusalem and saved his life. Paul was stated to have died. He was martyred; of

that we are sure because Christ said the apostles shall all taste of the same bitter cup, which was martyrdom. Like Peter, he did not have to go back to Jerusalem. When he was going back the people begged, "Please do not go to Jerusalem because it is the end for you if you do. Please DO NOT GO." They followed him down the road, begging him not to go, but he went. He went to Rome. He suffered martyrdom. Paul gave his life. He could have stayed and enjoyed living to a ripe old age, and died in his beloved Tarsus, but Paul would not. Paul went down to Rome and gave his life for something that was more valuable. WHAT COULD IT BE?

Well, it must be a knowledge of the Son of God, for that is the one thing that all these people have in common. The knowledge that the Christ said, "If you do the will of the Father, ye shall know, without doubt, whether it be of God." Is the knowledge so valuable that you will give up your parents, or your home, or sheep, or vineyards, your friends and relatives, even your life rather than lose it? My, it must be valuable—a testimony of the Gospel, a knowledge that Christ lives, that His truths are upon the earth. It must be valuable to be worth more than life itself. "Whosoever shall lose his life for my sake, shall not lose it, but shall save his life." There are two lives, mortal life and eternal life. Mortal life is but a whisper, but eternal life is magnificent. That is why these local members of the Church make sacrifices, they know it is Divine. That is why people cross plains. They know it is Divine. They could back-up, they could denounce the Church, they could be traitor to their minds, to their hearts, to themselves, and save

their lives. That knowledge, I want to tell you, is the best thing in the world. The most important thing. Everyone should seek it. The Christ said everyone may know personally, the rich, and the poor. It is for the untrained as well as for the very highly-trained. It is for everyone who will pay the price. The price you pay brings a testimony, gives an assurance, a peace, a happiness, a tranquility, that can be had in no other way. A testimony is open to everyone. How do you get it? Well, it comes by formula.

If you go into a laboratory and put in so many parts hydrogen and oxygen you will have a liquid which we call water. That formula, if you do it a million times, will give water a million times.

A testimony is more valuable than water, and the testimony comes by the mixing of ingredients which bring a testimony. If you didn't mix the ingredients, you probably would never receive a testimony. What are the ingredients that will bring you to this intangible knowledge which you can't see, feel, hear or touch but which you can feel from within? PRAYER. That means a real prayer, when a man is willing to get on his knees and beg of the Lord to answer him. So many people pray with their minds already closed and will not give any latitude. They want Him to give them just one thing—peace of mind.

The first element in getting a testimony is then, prayer. An honest prayer, from the heart, the soul, from a person able to get on his knees and say something like this: "Heavenly Father, I am grateful for the privilege of coming to Thee with my problem, and want the feeling that would cause me to die, if

necessary, and I want the assurance that will give me peace. I would like to know if Thou livest, if Thou art a personal being, and would like to know, my Father, if Jesus is Thy Son. I would like to know if He is the Christ, if He is divine, and if He saved the world through some unexplainable strange act of atonement. I would like to know if Thou revealest Thy will in this day for the people, through a Prophet. Heavenly Father, if Thou will give me this feeling in my heart, I will promise Thee that I will accept it and I will do what Thou requirest."

The second element is waiting for the knowledge and is part of the same thing, for in receiving this you cannot expect to get on your knees and ask the Lord to send Heavenly Messengers to you. Maybe you are not worthy of Heavenly Messengers. It is not necessary anyway, for He has given us a method whereby He makes us feel it in our hearts. The second thing, then, is the searching—the searching and reaching, reading the scriptures without trying to prove them wrong, trying to find the truth, a constructive positive search, not a possessive, or a negative one. There is one sure thing, if you will do this in all sincerity without guile, you will receive that testimony and it will cause you to do the works necessary for the Kingdom of God, which will bring exaltation in that Kingdom, and bring a joy and peace and calm tranquility you have never known before.

Berne Temple Dedication

Approximately 112 missionaries and other members of the British Mission will attend the dedication of the temple in Switzerland on September 11th. The group will leave Great Britain September 10th and will return Monday, September 12th, following the dedication by President David O. McKay.

If that formula is worked 10 million times, we should have 10 million testimonies—no longer a vague wonder, or hope, or a wish, or a belief, but certain knowledge. He has said, as I have quoted, if you do the will of the Father these things shall be known to you.

There is one more element that I should like to mention—righteousness—the investigation, then prayer, and then righteousness. When the Lord is going to give anything to men (you remember what He said about casting pearls before swine) I think man must repent of his sins, his vain unrighteousness, and, with a clean soul and careful investigation, search for the truth, and in every case, with no exception, he will get that precious knowledge that causes people to go across plains, to give their lives. That knowledge will bring joy and exaltation in the Kingdom.

It has been glorious to be with you, peace be in your hearts, may your testimonies increase until they are no longer vague hopes, but absolute knowledge. To you, our beloved friends, God Bless You, and fill your hearts and inspire you to investigate with prayer and righteousness, so that you may enjoy the supreme joy that we have.

We leave you with our blessings, our commendations. Go forward, now, be firm and steadfast. Be true to your ideals, true to yourselves, true to every good cause, I pray. This is with my personal affection to all of you. In the name of Jesus Christ, Amen.

Music Beautiful

"God is its author, and not man; He laid the key-note of all harmonies; He planned all perfect combinations, and He made us so that we could hear and understand."—J. G. Brainard.

MUSIC is older than man, for before man was created nature produced her own symphonies . . . the happy chorus of birds, the solitary and sometimes wild overture of the oceans, the lilting melody of waterfalls, the restful hymn of gentle winds in the forests. Yes, nature is full of beautiful music.

Beauty of nature, of the gospel, of character, of music, comes as a gift from our Creator. Luther said, "Music is the art of the prophets . . . it is one of the most magnificent and delightful presents God has given us." The composers of the world's most beautiful music recognised their gift, and so often dedicated their lives to their talent, that we today are blessed with a rich heritage of the works of the masters. Music is everywhere spoken as the universal language, the language of the gods. In all lands, in all ages, the music of great minds speaks to us and will yet speak through generations to come.

"For it must needs be that there is an opposition in all things" is an eternal truth. We know today we can find the cheap, shallow, suggestive, sickening substitutes for the noble on every hand if we but look at the world. This is as true in the realm of music as in all other fields. Then there are those Shakespeare had in mind when he wrote:

"The man that hath no music in himself,
Nor is not moved with concord
of sweet sounds,

Is fit for treasons, strategems
and spoils."

Even that man can develop love for this form of expression with an honest effort.

Wherever talent lies, great or but a little, it is our obligation to ever use that talent for good, to develop it to greater heights, always seeking to lift the souls of men. Aristotle wrote, "Let the young pursue their studies of music until they are able to feel delight in noble melodies and noble rhythms, and not merely in that common part of music in which every slave or child and even some animals find pleasure."

Good music fills a deep hunger of the soul which nothing else can satisfy. To be unmoved by great music is to miss a most rich experience in life. The deepest expressions of the soul find release in poetry and poetry is at its greatest when combined with tone and harmony, lending additional mood and interpretation to descriptive words, thus painting vivid pictures which sink deep into the hearts of men.

The greatest form of song worship is found in the "grand opera" of music . . . oratorio. Can more sublime music be found anywhere befitting the worship of our Lord than in the majestic writings of sacred oratorio such as we enjoy at the commemoration of the two greatest events in the history of the world . . . the birth of our Saviour and His resurrection!

So much of music and song is

symbolic of greater things and is written using picturesque figures of speech. We must always see that we carefully and thoughtfully read into these figures of speech the depth of meaning they contain. All moods of the spirit are expressed in song. Particularly we find this so in our religious music, our Latter-day Saint hymns. Exaltation, consolation, assurance, exhortation, praise, supplication, thankfulness . . . all are found among our heritage of hymns.

Much gospel doctrine is taught in songs which touch the heart more deeply than spoken words alone. The plan of salvation is briefly, yet so neatly and so beautifully pictured in four short stanzas of "Oh, My Father". Our thoughts are projected through all three stages of eternal life as we sing this lovely hymn which has attracted wide inquiry into our belief by those who have been moved by its message. The story of the historical trek of the pioneers will live for ever in the song which so dramatically recounts their heroism and great faith . . . "Come, Come, Ye Saints". The simple and universally known carol of Christmas, "Silent Night", will for centuries to come, as it has for the century past, stir loving thoughts and paint its humble picture of the Saviour's birth for trusting youth and wise old age.

How thankful and humbly proud of their message are the missionaries when they invite all who hear them at street meetings throughout this land to investigate the gospel and raise their voices singing "We Thank Thee O God For a Prophet". "I know that my Redeemer lives" . . . "The Lord is my Shepherd" . . . "I need Thee every hour" . . . "Sweet hour of prayer"

. . . "Sweet is the work" . . . "O how lovely was the morning" . . . "An angel from on high" . . . "Shall the youth of Zion falter" . . . "There is beauty all around" . . . "God be with you till we meet again" . . . these and many other hymns stir deeply in our hearts bringing reverential thoughts and memories to mind as nothing else can.

It is through our hymns and their important role in our religious services that we all find participation and are unified . . . a "symphony of souls reaching out in worship to God". It is the one opportunity we all have of vocally expressing ourselves in each meeting, though we may not actively take part otherwise. "The Spirit of God Like a Fire is Burning" when sung with heart and soul never fails to thrill the congregation, and the spirit of God never fails to attend those who so sing it. One can never forget the inspirational experience of singing this hymn as one of thousands assembled in General Conference in the Tabernacle in Salt Lake City.

Truly, thoughtful participation in congregational singing is a great power in testimony building. Conversely, it is tragic to have indifferent, apathetic singing, for it can dissipate the influence of an otherwise inspirational meeting. We are told the Lord delighteth in the song of the heart and accepts it as a prayer to Him. "They draw near me with their lips, but their hearts are far from me" should never be true of our singing in the services of the Church of Jesus Christ of Latter-day Saints. We must constantly strive to improve the quality of the music in our meetings that it may be more worthy of the sacred occasion of which it is a part. We

(Continued on page 284)

HOW DOES YOUR GARDEN GROW?

By Geneva Bates

THE other day as I was weeding our garden, I admired the beauty of the flowers we had growing there. I am sure that many of us have a garden or a plant of some kind which grows where we are able to watch it make progress as the days go by. Let us all imagine or make a picture in our minds of our favourite flower. Perhaps yours is a rose, a tulip, or even a small pansy. Now that we have imagined this, pretend that we have planted the seeds of this flower. We hope it will grow into a beautiful flower and we ask ourselves if it is growing in the best conditions possible. Perhaps we should check to see if the essential conditions are present.

Are our plants growing in good soil? Do they have plenty of water to relieve their thirst? Do they also have plenty of sunlight to help them make green leaves and to aid growth? Are our plants able to protect themselves against cold weather and harmful insects? Are the surroundings kept clean by weeding? Are the branches and leaves strong? Or perhaps like the rose they may have thorns to protect themselves from the whims of a thoughtless passer-by.

I am sure that if these conditions exist, we will all have most beautiful flowers. But, wait a minute. I wonder how many of us have ever compared our favourite flower to ourselves. What are some of the essentials we must have to grow in this Gospel?

We, like our plant, must grow in good soil or have our roots firm in the Gospel.

What do we thirst for? Righteousness! Christ said in His sermon on the mount: "*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*"

Our plant needed light. So do we. We need a knowledge and love of Christ so that we may be able to follow His light. Christ said: "*I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*"

We also must protect ourselves against cold weather and disease by eating the proper food and by keeping our bodies clean both outside and in.

Are we living in the proper surroundings? Are we active in the various auxiliaries of the Church? Are we constantly weeding out of our lives our weaknesses and shortcomings?

Like the thorns on the rose, are our testimonies strong enough to overcome temptations?

We may notice bees busy carrying pollen from flower to flower. We, likewise, must be busy giving service to our fellow-men whenever we possibly can. I wonder how many of you have ever heard or sung the song called "Pansies" by Joseph Ballantyne. The words go like this:

Little purple pansies touched with yellow gold,
Growing in one corner of the garden old,
We are very tiny but must try, try, try,
Just one spot to gladden, you and I.

When the skies are dreary, dreary, dark and cold,
And the rain falls softly on the garden old
Other flow'rs grow weary, we must try, try, try,
Just one spot to gladden, you and I

In whatever corner we may chance to grow,
Whether cold or warm the wind may ever blow,
Dark the day or sunny we must try, try, try,
Just one spot to gladden, you and I.

Remember, if we are to take example from the flowers, then one of our main purposes is to bring joy and happiness into the lives of others. Do we succeed in this purpose by showing forth the beauty of the Gospel of Jesus Christ and by setting a good example for others to follow? Christ told us: "*Ye are the light of the world. A city which is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.*"

These are only a few of the essentials we need for growth in this Gospel. There are many others such as faith, repentance, which we have learned is the principle of growth, love, unselfishness, thoughtfulness, and a knowledge and understanding of this Gospel. It is my prayer that we may all have a greater desire to grow and progress in as many ways as possible.

*Geneva Bates, 15 years old, is a
Member of South London Branch*

MUSIC BEAUTIFUL (Continued)

can do this individually by earnestly making each hymn a prayer in our hearts, and collectively by encouraging thoughtful participation by every member of the congregation in our branches.

Among all the languages of the arts . . . painting, sculpture, drama and music . . . the expression most available to all, from the most simple and humble, from the least talented, to the world's greatest

inspired masters, is music. Truly most universal, it is indeed a stirring and precious gift from our Creator. May we strive to develop our appreciation and understanding of great music, and its important role in our lives. Above all, let us return thanks for it always, and always in a manner worthy of its noble and inspiring influence in our lives.

by DOROTHY E. O'NEIL

The Melchizedek Priesthood

Why Called Melchizedek? The Melchizedek Priesthood is the Holy Priesthood after the order of the Son of God, which order is "without father, without mother, without descent, having neither beginning of days, nor end of life." (Hebrews 7:3.) It was "out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name" that "the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood." (Doctrine & Covenants, 107:3, 4.)

In everyday speech, the term Melchizedek Priesthood is used to distinguish the Higher Priesthood from the Lesser or Aaronic Priesthood. This, however, is done only for convenience, since the Aaronic Priesthood is an appendage to or part of the Melchizedek Priesthood.

Melchizedek, King of Salem. Melchizedek, King of Salem, was a great High Priest, who had received the high Priesthood "through the lineage of his fathers, even till Noah." He met Abraham as the latter was returning from the victorious pursuit of the tribes that had taken captive Lot, Abraham's brother's son. On that occasion, Abraham paid tithes to the High Priest, Melchizedek, who blessed him and probably at that time conferred upon him the Priesthood.

Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus, having been approved of God, he was

ordained an high priest after the order of the covenant which God made with Enoch. . . . Therefore he obtained peace in Salem, and was called the Prince of peace . . . and this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the king of peace. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor. (From the inspired translation of the Scriptures by the Prophet Joseph Smith.)

The greatness and holiness of Melchizedek, King of Salem, has been recognised throughout the ages. He has become a vast mythological figure among many nations; but a real High Priest, magnified by the Lord, among those who understand the latter-day work of the Lord. He is well worthy the honour of having his name used to designate the Priesthood that was conferred upon him by his fathers, who had received it in unbroken line from Adam, who received it from God.

Authority. The Melchizedek Priesthood is distinguished from the Aaronic Priesthood in that it has authority over the spiritual—the inward—ordinances of the Church. It may perform all the duties placed upon the Lesser Priesthood and, in addition, may administer in the other ordinances. It "holds the right of presidency, and has power and authority over all the offices of the Church in all ages of the world, to administer in spiritual things."

Offices. There are several offices of the Melchizedek Priesthood. The first is that of Elder, which is a necessary appendage to the high Priesthood. The Elder is a standing home minister, but under the proper call he may officiate in any of the general activities of the Church. He should qualify himself by the study of the Gospel and by righteous living, so that he may be ready at any time to officiate in any calling that may come to him, whether at home or abroad, whether in preaching, doing temple work, teaching the Saints, or comforting the afflicted.

He "should be moved by the spirit of truth and of the inspiration of the Gospel, and consider that it is 'his' mission to bear record of Jesus Christ, of Joseph Smith, and of the divinity of the great latter-day work." (Joseph F. Smith, *Gospel Doctrine*, p. 230.)

The Seventy is a travelling minister, but may serve in any division of the work of the Church when called by proper authority. His special calling is to preach the Gospel to every creature, tongue and people under the heavens, to whom he may be sent. He has no responsibility of presiding. Seventies are travelling Elders, and they are to preach the Gospel to all the world, under the direction of the Twelve Apostles. Nevertheless, when not in active missionary service, they may serve in the home ministry, and should qualify themselves to officiate in any calling that may come to them.

The High Priest is called to administer in spiritual things, and to preside as he may be directed. From the body of High Priests are chosen those who are to fill presiding positions of the Church. High

Priests are, as a rule, men of varied experience who have filled missions abroad, who have preached the Gospel to the nations of the earth, and who have had experience fitting them to fill positions of presidency.

The Patriarch is an "evangelical minister" who seals blessings upon the members of the Church—that is, patriarchal blessings.

The Apostle is a travelling High Councillor and special witness of the name of Jesus Christ in all the world.

The Presidency of the High Priesthood stand at the head of the Priesthood organisations and have the right to officiate in all the offices of the Priesthood. They determine the labours of the Priesthood everywhere.

Quorums. The members of the Melchizedek Priesthood are organised into groups, known as quorums, as in the case of the Aaronic Priesthood. A quorum of the Priesthood consists of a specified group of men holding the same office in the Priesthood, organised for the more efficient advancement of the work for which the Priesthood is responsible. Ninety-six Elders, including a president and two counsellors, form a quorum; seventy Seventies, including seven Presidents, form a quorum; an indefinite number of High Priests form a quorum; Patriarchs belong to the quorums of High Priests; the Twelve Apostles constitute a quorum; and the three Presiding High Priests, the President and his two counsellors, of the Church form the quorum of the First Presidency. The President of the Church is the living oracle of God, to whom the Lord reveals whatever is necessary for the conduct of the Church.

The quorums of the Priesthood meet at regular intervals, usually

weekly, to report their labours, to plan for future activities and to pursue courses of study pertaining to Priesthood work. These meetings, when conducted under the guiding Spirit of the Lord, help greatly in developing the men of the Church. The ideal of the Priesthood is service to others, based upon physical, economic, mental and spiritual excellencies.

Exercise of Priestly Authority. Every man upon whom the Priesthood has been conferred may exercise the power thus given in behalf of himself and his family. To exercise his Priesthood in behalf of the Church, however, requires a special call from those who hold the keys of the Priesthood. For example, an Elder has the right to baptize, but in a ward of the Church may not do so unless authorised by the Bishop of the ward, who holds the keys of the authority in that ward. That is, there is a distinction between the Priesthood and the keys of the Priesthood. The presiding authorities in a Priesthood quorum or in any organisation of the Church are the ones who hold the keys of that quorum or organisation. This is necessary to preserve order in the activities of the Church. President Joseph F. Smith has made this subject very plain :

The Priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the Priesthood has this authority delegated to him. But it is necessary that every act performed under this authority shall be done at the proper time and place in the proper way, and after the proper order. The power of directing these labours constitutes the keys of the Priesthood. In their fullness, the keys are held by only one person at a time, the Prophet and President of

the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labour. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labours performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a Seventy who presides over a mission has no more Priesthood than a Seventy who labours under his direction; and the president of an Elders' quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labours performed in the mission or the quorum, or, in other words, the keys of that division of that great work. So it is throughout all the ramifications of the Priesthood—a distinction must be carefully made between the general authority, and the directing of the labours performed by that authority. (Joseph F. Smith, *Gospel Doctrine*, pages 168-169.)

Descent of the Priesthood. The Holy Priesthood was conferred upon Adam, the first man. Adam indeed was a Presiding High Priest, who held all the keys of the Priesthood. Adam ordained others, and the Priesthood continued in unbroken succession through the patriarchal dispensation, through Noah and his descendants to Melchizedek, who conferred it upon Abraham. In the days of Moses, the Melchizedek or Higher Priesthood was withdrawn, and only the Lesser or Aaronic Priesthood left with Israel. At diverse times the Lord has bestowed the Priesthood directly, usually at times when the Church has not existed in an organised form on earth.

During the ministry of Jesus Christ, when preparations were made for the establishment of the

Church, the Holy Priesthood was conferred upon the Apostles and the other followers of the Saviour, and this authority continued in the Primitive Church by the ordination of others. In the course of time, the great apostasy removed the Priesthood again from the earth, and for many centuries it was not among men.

Restoration. In the day of Restoration, the Priesthood was conferred upon those called to lay the foundations of the latter-day work. In

the early summer of 1829, Joseph Smith and Oliver Cowdery were ordained to the Melchizedek Priesthood, under the hands of Peter, James and John, who received the keys of Presidency on the Mount, and who, as the Presiding Council over the Primitive Church, last held the keys of the Higher Priesthood. Every right, authority and key were conferred upon the modern prophets, and they in turn ordained others for the benefit of the Church of Christ. (John A. Widtsoe.)

BRITISH MISSION

Branch and District Activities

Scottish

A district M.I.A. outing was held at Alva Glen recently. Games and races were entered into with great gusto and successful participants received back numbers of the *Millennial Star* and *Improvement Era* with gracious thanks. The day was rounded off with a social and dance. All in all a great time was had by all and the M.I.A. Supervisors are to be congratulated for their efforts.*

The Sunday School children of the *Glasgow Branch* were taken to Blantyre for their annual outing this year. Races were held in the grounds of the David Livingstone Memorial and later the children were taken through the Livingstone House where they saw pictures of his travels, his trophies, some of his writings and even part of the bone from his arm which had been mauled by a lion.*

Nottingham

Hucknall Branch Relief Society held a "Faith" tea at the home of Brother and Sister E. A. Wright, the proceeds being given to the branch building fund, which now totals two hundred and thirteen pounds.*

A total of 92 people attended the Sunday School outing of the *Nottingham Branch* held at Barrow-on-Soar. Activities included a comic football match among the men and a comic hockey match between the sisters. There was also jousting on a greasy pole and many found their way to an open-air skating rink.*

In the *Loughborough Branch* the Sunday School was recently re-organised with Brother Edward Dawson as Superintendent, Sister Valerie Bowler as 1st Assistant and Brother Edward Johnson as 2nd Assistant.*

Sister Ethel Harrald has been appointed Primary Mother.*

London

Brighton Branch visited Tom Arnold's Circus at Brighton Ice Stadium as part of their annual outing. The children ran races and played games in the park and afterwards returned to the chapel for refreshments and a social in the evening.*

Manchester

On July 9th *Oldham Branch* held their Arts and Crafts Festival under the direction of Elder Waddell and Sister Joyce Carter. The afternoon was devoted to the display of various examples of needlework, woodwork, metalwork and cookery produced by M.I.A. members.

In the evening a novel programme was presented, each branch of the district performing a skit, sketch, or playlet with a "Flower" theme. A great variety of entertainment resulted, capping a successful day. The M.I.A. plaque was won by *Stockport Branch*.

First of a series of trips arranged by Sister Starling, President of the *Wythenshawe Relief Society*, was on June 8th to the famous John Ryland Library in Deansgate, Manchester. It was most fortunate that during the week of their visit a Bible exhibition was being held. It was similar to that which was held in 1935 to commemorate the 400th anniversary of the publication of the first complete English Bible, and scholars and bibliographers attended from all parts of the world. Amongst the rare Bibles exhibited were the "*Mazarin*" or Gutenberg Bible (1456) also called the 42 line Bible, "*The Bible Pauperum*" or Bible for the poor (1450), and many ancient manuscripts in Greek, Coptic, Syriac and Latin. It was all very interesting and informative.

Primary in the Branch, under the direction of Sister Jenkinson, now provides instruction in woodwork at the capable hands of Brother Isherwood, a new and instructive innovation.

Norwich

On July 16th some forty children of the *Norwich Branch Sunday School* enjoyed an outing to Beccles Common. It was a beautiful day and thoroughly enjoyable. Two ponies hired for the children were well worked and the children did full justice to lunch and refreshments provided.

Liverpool

On Saturday, July 23rd, a social was held in the *Nelson Branch* recreation hall. Quiet games and quizzes formed most of the programme and the *Relief Society* served refreshments of home-made potted meat filled sandwiches, cakes and biscuits.

Hull

On July 16th a Summer Fair was held at the *Hull Branch* grounds and chapel. Refreshments were in great variety and much enjoyed. Games and dancing rounded off the day.

On July 10th, 1955, the members of the *Grimsby Branch* realised a long cherished hope and ambition in the dedication of their chapel by Elder Spencer W. Kimball. It was a most beautiful day and those present were moved and inspired by the address and dedicatory prayer by Elder Kimball.

Members of the *Grimsby Branch* gave a farewell party to Elder and Sister Bost who have laboured in the branch for nearly a year. A most tempting supper was enjoyed by all and entertainment was provided by

members and missionaries. Brother and Sister Bost are much appreciated by Grimsby for their labours on their behalf.*

Newcastle

Sunderland Branch July Budget event took the form of a trip to Durham. A picnic tea was enjoyed by the river and some took boats out on the water.

On August 1st the *District M.I.A. Sports Day* was held at Crimdon Dene. Well organised events were participated in by members from all branches and a prize was awarded to the young lady and young man who accumulated the most points. A handbag was won by Sister Vera Matthews of Middlesbrough and a suit of pyjamas by Brother Robert Nelson of Sunderland.

Irish

A Saturday evening social was held in the *Portadown Branch* on July 9th under the direction of Elder Snarr. About 50 members and friends enjoyed games and singing.

On July 23rd the *Belfast* saints celebrated "Pioneer Day" with a trip to Tyrella sands. More than 60 people spent the entire day swimming, playing games and basking in the warm sun.

* These reports are lacking in information—dates, places, etc.

Personals

Atkin. A special surprise 21st birthday party for Elder Sidney Atkin (labouring in the Romford Branch) was given him by members and friends of the branch. Sister Brown had provided a cake for the occasion and in the home of the Hester family, where the missionaries are lodging, a fine spread was prepared. It proved not only a

memorable evening for Elder Atkin but a splendid social occasion for the Romford Branch — recently much increased in membership by several baptisms.

Births and Blessings

Duncanson. A daughter was born to Sister and Mr. Duncanson, Glasgow, on March 13th, 1955. She was blessed by President Bennett and given the name of Janette.

Hutchins. The infant daughter of Brother and Sister Harry Hutchins was blessed on June 3rd and given the name of Danielle.

Engagements

Aubrey - Babidge. Sister Iris Aubrey of the Bournemouth Branch has become engaged to John Babidge.

Carbert - Worth. Sister Joan Carbert has become engaged to Brother Stanley Worth. They are both active members of the Darlington Branch.

Death

Lee. Brother Nathan Lee of the Brighton Branch passed away at Bridgend, Glamorgan, on April 12th, 1955, at the age of 94. He was an elder in the Church and had been an active worker.

Ordinations and Advancements in the Priesthood

Loughborough: Edward Arthur Johnson to the office of a Deacon; Edward Dawson to the office of a Teacher.

Nottingham: Geoffrey Arthur Harris to the office of a Priest; Leslie Mackay to the office of a Priest; Stuart Harling Thompson to the office of a Priest.

Congratulations to Sister Muriel Hall on gaining a B.A. degree at Reading University.

**Members who have completed
the British Mission Speaking and Teaching Course
and have been granted certificates :**

Birmingham Branch: Rosalie Ann Bailey; Hilda Jenkins; Gwen-del Tolley Burgess.

Hull: Michael Leonidas Bam-field; James Ernest Holmes; Fred-erick Edward Oakley; Liliias Doris

Grassby: Eileen Rashby; Albert Edward Coulman.

Nottingham Branch: Derek Al-fred Cuthbert; Albert James Asher; James Freeland Rankin; Oliver Storer, Jr.

MISSIONARY ACTIVITIES

ARRIVALS :

July 15th, 1955

Elder Harold James Kemp Jr.
Elder Sherman Allen Johansen
Elder Wallace Kay Penrose

From

Salt Lake City, Utah
Huntsville, Utah
Salt Lake City, Utah

Assigned to

Bristol District
Norwich District
Manchester District

TRANSFERS :

Elder Robert W. Hayes
Elder L. Glen Handy
Elder Hugh B. Graham
Sister Lois J. Graham
Elder Lowell T. McClellan
Sister Beverly Jean Lancaster
Sister Rhea Mae Hatch
Elder John L. Harmer
Elder Leroy N. Buhler
Elder Douglas Brammer
Sister Elsie H. Brammer

From

Manchester
London
Newcastle
Newcastle
London
Leeds
Leeds
Liverpool
Sheffield
Sheffield
Sheffield

To

London
Bristol
Scotland
Scotland
Sheffield
Liverpool
Wales
Wales
Norwich
Norwich
Norwich

Date Effective

July 22nd, 1955
July 22nd, 1955
July 25th, 1955
July 25th, 1955
July 24th, 1955
August 4th, 1955
August 4th, 1955
August 6th, 1955
August 6th, 1955
August 14th, 1955
August 14th, 1955

APPOINTMENTS :

Elder James Lewis Beecroft was appointed president of the Liverpool district, August 8th, 1955.

RELEASES :

August 25th, 1955

Elder Samuel E. Sessions
Sister Zatelle F. Sessions

From

Los Angeles, California
Los Angeles, California

Served in

Nottingham, Liverpool**
Nottingham, Liverpool

** District President



**Elder Samuel E. Sessions
and
Sister Zatelle F. Sessions**

BAPTISMS :

Bristol District

David Wise of Plymouth
Jean William Wise of Plymouth
Olive C. S. Figures of Bristol
Russell Wise of Plymouth
William C. A. Figures of Bristol

Hull District

Trevor V. Stainforth of Scarborough
Catherine Edith Stainforth of Scarborough
Mildred Sylvia Gunner of Scarborough
Keith M. Lancaster of Scarborough

Liverpool District

John Drew of Liverpool
Sarah Ann Lee of Liverpool
Rita Ann Warren of Preston
Samuel Bingham of Preston

London District

John Keith M. Geary of North London
Margaret Tedder of South London

Manchester District

Joan Maud Bowden of Stockport

Newcastle District

Irene Pennock of West Hartlepool
Linda Thompson of Newcastle
John Gibson of West Hartlepool

Norwich District

Neal Jessie Crichton of Norwich

Nottingham District

Phyllis M. Taylor of Nottingham
Arthur John B. Bailey of Loughborough
Coleen W. Rhodes of Leicester
Beverly G. Mee of Leicester
Sheila Ellis Smith of Eastwood
Derrick Smith of Eastwood
Catherine Sarah Meakin of Derby

Scotland District

David M. Rae of Dundee
Kathleen Holmes of Paisley
Mary Watret of Glasgow

Sheffield District

Doreen Holden of Doncaster
Mildred Mosley of Barnsley
Barbara Mary P. Leaf of Barnsley

AFTER BAPTISM . . . *What?*

Activity in the Ward or Branch

The importance of participating in ward and branch activities has been stressed under the section devoted to our individual responsibilities. It should be pointed out that in stakes, the ward is a central religious unit for all members living within a given geographical area. The branch holds a similar place in missions. It is the unit which provides the group activity so necessary in Church procedure.

It is in the ward or branch where the local priesthood authority resides. This authority regulates all affairs of the branch or ward, so that the programme of the Church will be properly conducted, and so that all members are given equal opportunities for activity. There the bishop or branch president issues recommends for baptism, for advancement in the priesthood, or for the temple. It is here where we re-

ceive our instruction in the gospel and in our special assignments. It is the seat of local government in the Church.

Meetings. The regular ward or branch meetings have already been mentioned, and all members should plan to participate in them. There are also stake or district meetings in which new converts will be interested. They include stake or district conferences which are held every three months. These are meetings of great importance and are often addressed by the General Authorities of the Church. The entire family should plan to attend. All should be prompt in coming to these meetings, avoiding tardiness in attendance.

Reverence. Our meeting places are the houses of the Lord. His Spirit is in them. We should show due reverence for them and teach our children to do likewise.

Respect for Authority. The authorities of the Church, local and general, are the servants of the Lord. They are entitled to our respect. We should support and sustain them by our participation in the regular activities of the Church, avoiding unkind remarks about them. The Lord honours his servants. This is evident all through the scriptures, which teach that those who receive the servants of the Lord shall themselves be received of the Lord, but those who reject the Lord's servants will themselves be rejected.¹

The Latter-day Saint in the Community

When the Lord gave us the first and great commandment, which was to love God with all our hearts, He also said:

"And the second is like unto it, Thou shalt love thy neighbour as thyself."²

In the Sermon on the Mount He gave us what has become known as the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them."³

As we read the scriptures we are impressed with the fact that our relationship toward our fellow men will determine in large measure the kind of salvation we shall receive from the Lord.

When the Saviour gave us His lesson in forgiveness in connection with the Lord's prayer, he made it clear that we shall receive forgiveness of our sins only in proportion to the way in which we forgive others who trespass against us.⁴

In the day of judgment He will reward every one according to his works "and measure to every man

according to the measure which he has measured to his fellow man."⁵

The entire Sermon on the Mount bears up the spirit of this teaching. Most people have greatly underestimated the importance of the Second Great Commandment and the Golden Rule.

In our communities we are to live in such a way that our lives will be examples of the ideals of Jesus, and will serve as a beacon on a hill, inviting all men to come unto Christ.

Latter-day Saints as Citizens

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring and sustaining the law."⁶

Need more be said than this which is taken from our Articles of Faith?

Early in our history as a Church the Lord said: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."⁷

For persons living in the United States it is important to know that the Lord Himself established a free form of government in America, and that He Himself raised up righteous men to write the Constitution of the United States. Therefore the Church regards that instrument as being inspired of the Lord, guaranteeing the personal liberty of all who live here.

The Lord says by revelation that it is not right that one man should be in bondage to another and that personal liberty is provided by law as a means of permitting man to be judged according to his own deeds.⁸

¹ Matthew 10:40; Luke 10:16; John 13:20; Doctrine and Covenants 84:36; 112:20.

² Matthew 22:36-40.

³ Matthew 7:12.

⁴ Matthew 6:14-15.

⁵ Doctrine and Covenants 1:10.

⁶ Twelfth Article of Faith.

⁷ Doctrine and Covenants 58:21.

⁸ Doctrine and Covenants 98:4-5; 101:77-80; 1 Nephi 13:10-20; 3 Nephi 21:4.

It is easily seen, therefore, why the Lord told us that if we obey His law there is no need to disobey the law of the land.

In short a good Latter-day Saint should be a good citizen, observing the laws, taking part in elections and otherwise contributing to the preservation of justice, peace and order in the land.

Conclusion

The gospel is the plan of salvation. It is a way of life. It is not something to be considered on Sunday and forgotten the rest of the week. It is a pattern to help us to become Christ-like.

We should labour in it with willingness and cheerfulness. We should put it first in our lives, always keeping in mind that divine injunction

NUMBERS FOUR AND FIVE IN A SERIES OF ARTICLES BY ELDER MARK E. PETERSEN OF THE COUNCIL OF TWELVE

of the Saviour:

“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Let us not be weary in well doing. Let us not suppose that the task is too hard. There is no excellence without labour, and there is no salvation without obedience.

The Lord is kind and He is helpful. If we will but believe in Him, and accept His word, we shall discover the truth of what He said on another great occasion:

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto yours souls.

“For my yoke is easy, and my burden is light.”¹⁰

⁹ Matthew 6:33.

¹⁰ Matthew 11:29-30.

RELIEF SOCIETY

The Predicted Judgments Upon the Wicked

As we become aware of the predicted judgments, we are impressed by the trouble that can come upon men and nations because of their transgression of the Laws of God.

Social Science Lesson

Instructions to Abraham

THE Lord said to Abraham, “I will give you all of this land, as far as you can see, even to the River Euphrates, for your posterity for ever, but they cannot have it now. I am going to send you into a strange land and keep you there 400 years, and you will serve another people, and then you will come out. I cannot give you this land now because it is possessed by the Canaanites and the Philistines and the Amorites, and, therefore, when their cup of iniquity is full, I will sweep them off the face of the earth.”

When Israel came out of Egypt the cup of iniquity of these people was full, and so the Lord said to Moses, “Send your armies out and clean this land so that these people will not corrupt Israel.”*

I want to tell you that the worst death a man can die is a spiritual death. To die the mortal death is nothing. We have all got to do that; but what right has anybody to corrupt the souls of men, and is he not entitled to be swept off the face of the earth when he does corrupt the souls of men? And yet these wise men, these modern Pharisees are

going to keep God out of it. Yes, they are going to keep Him out. They will not let God have a hand in this mess. I want to tell you He has a hand in it, and He has hold of the reins. If you think He is not doing something, let me read you a few passages of Scripture; and this is Scripture the Lord has given to us in our own day. These men say of the God of the old Hebrews, "Of course, he was a tribal god"—that means he was not God at all and we do not believe him; we will not accept the Jehovah of Joshua; we are going to accept Jesus Christ, the meek, the lowly. The man who said that, if he had any sense at all, would know that Jehovah is Jesus Christ, and the Lord has confirmed those ancient revelations in our day. You will have to excuse me for getting a little warm on this. It is time somebody was getting warm on it.

"And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious:

"Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure." (D. & C. 1:8-9.)

What? Is He going to pour out His wrath upon the wicked without measure? What did this man say right here? He does not believe in a God like that, and so he cannot believe these revelations.

"Until the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth." (D. & C. 1:10-13.)

I will give you another.

"Wherefore the decree hath gone forth from the Father that they shall be gathered unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

"For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; *and I will burn them up, saith the Lord of Hosts*, that wickedness shall not be upon the earth;

"For the hour is nigh, and that which was spoken by Mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal Myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and *the wicked shall not stand.*" (D. & C. 29:8-11.)

Vengeance on Wicked

"And there shall be a great hail-storm sent forth to destroy the crops of the earth."

Who is going to send it?

"And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of Mine indignation is full; for behold, My blood shall not cleanse them if they hear Me not.

"Wherefore, I the Lord God will send forth flies upon the face of the

earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them.

"And their tongues shall be stayed that they shall not utter against Me; and their flesh shall fall from off their bones, and their eyes from their sockets;

"And it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up." (D. & C. 29:16-20.)

Gives Reference

Here is another. It is Section 43 of the Doctrine and Covenants, beginning with verse 17 through to the end. Now turn to Section 63:

"I, the Lord, am angry with the wicked; I am holding My spirit from the inhabitants of the earth." (D. & C. 63:32.)

When the Lord withdraws His spirit from the inhabitants of the earth it is a terrible thing. Then men are left unto themselves, and what happens? The devil steps in, and he takes possession of them. That is what he has done today. Peace has been taken from the earth, and peace will never return to this earth until Christ comes to bring it. Again the Lord has said:

"I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man;

"And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of My Father and *consume the wicked with unquenchable fire.*" (D. & C. 63:33-34.)

Who is going to consume them with unquenchable fire? Oh, you miserable hypocrites, posing as

righteous servants of God, you need to repent!

Troubles on World

Now, the Lord says after the testimony of the Elders, then would come the troubles upon the world, so I will read now from Section 88 of the Doctrine and Covenants, and then I think maybe we had better call it a day and let a lot of these things I have down here go because we haven't time to consider them.

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion: and surely, men's hearts shall fail in them; for fear shall come upon all people." (D. & C. 88:88-91).

Seeing Destruction

We are seeing these destructions. This prophecy has been fulfilled and is being fulfilled.

In the 16th Chapter of Third Nephi the Lord predicts that the time would come when He would withdraw the Gospel from the Gentiles, and then the time would come for it to go to the Jews. He withdrew it from the Jews and gave it to the Gentiles, once. We know when. We have already had the sign when the beginning, at least, of the withdrawal from the Gentiles started, and that was the close of the year 1917.

Now, of course, the Lord does not do anything in a minute, one of our minutes. It takes a number of years to adjust things, and we sometimes think it does not work quite fast enough. Do you know that nearly all the Elders were called home except upon the American Continent, and a few that were out in some of the islands of the Pacific? Perhaps that is significant. President Young predicted the withdrawal of the Elders of Israel, and then he said the Lord would preach unto them a discourse.

Because of Wickedness

Turn to Section 43 of the Doctrine and Covenants and you will find the Lord repeats much of this, and He speaks of the calamities that will come; of the lightnings flashing from the east to the west—we have never seen that—and the great destructions and trouble coming upon the people because of their iniquities; and I want to tell you that all these things do come because of iniquity. They do not come because people are righteous; and then a man says, “I will leave the Lord out of this,” yes, he commands the Lord to step aside. You cannot shut the Lord out of it. His hand is in it, not because He likes to see bloodshed, not because He likes to see His sons and daughters swept off the face of the earth, but in justice He does permit them to be swept off the face of the earth because of their iniquities, and He decrees that when their cup of iniquity is full.

Just one more word concerning a passage from the book of Ether.

“And He had sworn in his wrath unto the brother of Jared, that who-so should possess this land of promise, from that time henceforth and for ever, should serve him, the

true and only God, or they should be swept off when the fullness of his wrath should come upon them.” Who is going to sweep them off?

“And now we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fullness of His wrath shall come upon them. And the fullness of His wrath cometh upon them, when they are ripened in iniquity.” (Ether 2:8-9.)

Do you not think He has a right to sweep people off the face of the earth when they are ripened in iniquity? Well, I do, and those things we see today taking place on the earth are because of iniquity; and when I said to these Sons over here that all this trouble came upon these nations because of their transgression of the laws of God, I meant every word of it, and I said we are just as corrupt in this land here as they are over there and we cannot escape, and someone rises up to put me in my place.

May the Lord bless you, I pray in the name of Jesus Christ. Amen.

Signs of the Times

* We read in the Book of Mormon (1 Nephi 4:9-14) the account of the slaying of Laban by Nephi. Naturally Nephi shrank from taking Laban's life, but he was obedient to the voice of the Spirit of the Lord who said to Nephi:

“Slay him, for the Lord hath delivered him into thy hands;

“Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief.”

On the same principle, it is better that a people perish than a generation perish in unbelief, and that the wicked be swept off than to remain to contaminate the unborn millions who are yet to come.

A LABOUR OF LOVE

So blatant the blare and glaring the spotlight on the high-pressure antics of Billy Graham's religious circus, that it's refreshing as a breeze on a sultry summer's day to meet two young American Mormon missionaries, Elder Thomas J. Jones and Elder Kenneth Stirland, both in their early twenties, and both from the State of Utah, U.S.A. Not for them the packed auditorium of emotionally charged people—but the daily grind of door-to-door tracting, and heart-to-heart talking to anyone prepared to listen.

These missionaries live a life of self-denial, and practise what they preach, for they neither smoke nor partake of alcoholic drink. Not for them the luxury of a palatial hotel, but homely lodgings with ordinary folk. They receive no remuneration of any kind, even the cost of their passage and voluntary two year stay in this country is paid out of their own pocket. Theirs indeed is a labour of love, and life for them no bed of roses—for their day dawns at six in the morning with prayers and study, until breakfast at eight. At nine starts the daily round of contacting people on their doorsteps, and continues until five, with a short break for lunch. After tea, until eight, nine, or even ten o'clock, finds them holding what are termed cottage services in the homes of people interested enough to invite them to return in the evening. On Sunday are held the usual services—for there are four Churches in Wales, at Cardiff, Newport, Pontypool and Merthyr Tydfil. The Mormons have a deep and genuine regard for Wales, our roots go back to the very beginning of their faith, for a true and trusted friend of their martyred founder, the Prophet Joseph Smith, was a Welshman named Daniel Jones of Flintshire. Daniel was promised by the Prophet that he'd visit his native land as a Mormon missionary—he kept his word, and Daniel returned in 1845, and again in 1852. He was not welcomed with open arms in Nonconformist Wales—but against bitter opposition proved himself a tough fighter, winning respect wherever he preached.

Such was his success that he returned to America with over a thousand converts, who formed the nucleus of a Welsh settlement in Salt Lake City. The Mormon Church has never forgotten its gratitude to Wales, and have faithfully recorded it in their literature—for those converts were an infusion of new blood to a people fighting desperately for their very existence, and forced to accept polygamy as a necessary means of survival. But that was a long time ago, and out of their troubled and persecuted existence has been forged a tolerance to other religions that surely allow them the right to be called the True Faith of Democracy.

Today there are men of their Church all over the world, and one must accept the vision of Joseph Smith as the truth, and the miracle of Salt Lake City, its Temple Square and Tabernacle—indeed the whole State of Utah as undeniable evidence.

In August, their world-famous Tabernacle Choir of three hundred and seventy voices visited Wales and gave a recital at Sophia Gardens, Cardiff. No doubt many of them paid a visit to the little village of Cefn-Coed on the border of Glamorgan and Breconshire. For it was there that the mother of the present head of the Mormon Church, Prophet David O. McKay, was born.

The wheels of the old covered wagons that carried those Welsh converts across the American prairies have turned full circle, truly justifying the faith and friendship of the Prophet Joseph Smith for the Welshman Daniel Jones.

INSPIRED TRANSITION

BY JAMES P. HILL

THE true character of Joseph Smith is perhaps no better displayed than in the events surrounding his second vision. With engaging frankness he admits, in his personal account, that in the three years following the first great vision accorded him, he was not aware of the seriousness of life. Before he was 18 he realised that he had been very privileged some three years before, and the impact of realisation turned his thoughts toward the mission for which the Lord had intimated he was destined.

On the night of September 23rd, 1823, he retired to bed, but preceding sleep, he prayed earnestly for guidance. Here emerges Joseph the Leader, in embryo. Willing to admit his shortcomings, anxious to fulfil his high destiny, sensitive of the importance of what was to come, and, above all, realising, in the midst of adolescence, that it was time he cried halt to the levities of youth, he importuned the Lord for further direct communication.

He was rewarded for his fidelity by the appearance in his room of an angel of light who gave him many instructions, a great deal of advice and who quoted many scriptures to the young man. There was much for the youth to retain in his mind, and the wisdom of the Lord is

apparent in that the messenger was sent again that same night, after a short interval, and carefully repeated all that he had said before. Nor was this considered enough, for the angel returned yet again and reiterated all.

In vision the young man saw a hill, familiar to all in the locality, where, he was told, a set of plates of gold were buried in a stone box.

Doubtless the questions flashed through Joseph's mind: What had a set of golden plates to do with true religion? Why should he be told of, and shown, their exact location? What did all the scriptures quoted by the heavenly messenger mean? Unlearned in history, such unique records could mean little to him archeologically, and the intrinsic value does not appear to have occurred to the son of a poor farmer.

Sleep must have been impossible for the youth that night and tired and weak, he went out to assist his father next day as usual. But the strain of the night told upon him and he asked that he might return to the house, not disclosing to his father the cause of his exhaustion. Dragging his body homewards, he failed to climb a fence and fell senseless to the ground. He recovered to find the heavenly mes-

senger of the previous night again before him, who once more repeated all that he had told Joseph and commanded him to go back and tell his father of it. The young man did so and the senior Smith believed the story, whereupon Joseph left him and went to the hill which had been so clearly pictured to him the night before.

Without hesitation or difficulty he found the repository of the plates and opening the box, gazed upon the well kept record. It was the first time an earthly being had seen them for fourteen hundred years. Stretching out his arm to handle them he was withheld by the intervention of the messenger who told him that now was not the time, but that he must come to this spot again each year at the same time to meet the angel for further instruction.

Joseph kept the sacred tryst faithfully, and in September 1827, at the significant age of twenty-one years, he took away the plates. The story of plates buried in the hill had become common in the neighbourhood and Joseph soon realised how powerful the devil's efforts were to thwart the Lord's work. But he guarded his charge with courage and great care until he was able to complete the translation of the characters inscribed on the plates of gold and give to the world the Book of Mormon.

One more incident in the train should be noted here. During the schooling period of preparation to receive the plates, circumstances in his family caused them to leave the farm and Joseph was forced to hire himself out for labour and leave his home. He worked for a man who was possessed of the idea that a silver mine existed in his land and after considerable excavation with-

out result, it was Joseph who succeeded in persuading him to abandon the venture. Surely here was a satanic subterfuge to tempt the young man to reveal the whereabouts of a golden treasure of unknown value. But there is not the slightest indication of infidelity to the high purposes to which he was dedicated. Joseph Smith also married during these years and a little laxity in keeping his annual appointment might even be excused under such circumstances. But there was no default.

What lessons emerge from this succession of events?

The wisdom of the Lord is very apparent throughout.

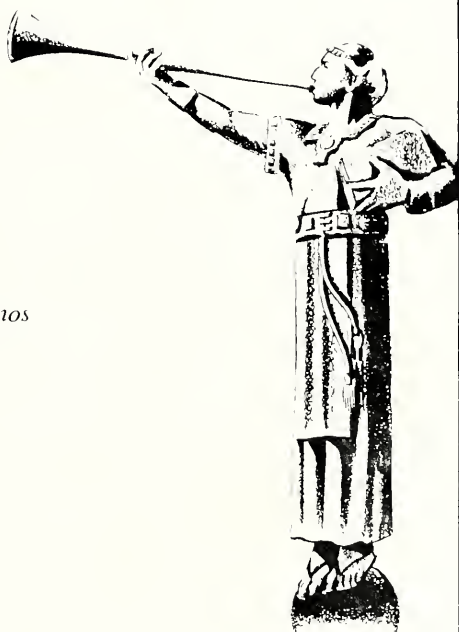
Touching the boy's heart in mid-adolescence; recalling him to sense the high calling and responsibility intimated in that first glorious vision; shaping the malleable youth for fitness through careful inculcation of vital instructions and principles by plain reiteration, and steady preparation over a period of four years, teaching and testing the youth, coming to manhood for a marvellous work to be done is completely illustrative of the Lord's careful, wise way with His children who are to be His instruments on earth. On the other hand, Joseph Smith's willing submergence of his lighter, young self and his answer to the still small voice within; his steadfast keeping of the yearly date and the absence of any desire to reward himself in any way, surely indicates the qualities of the great in the sight of the Lord.

The results have amply justified the means. It was a great work to come forth. It needed firm, delicate and wise handling. It needed a fine instrument in the hands of the Master. And it came to pass.

*A*ND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Revelation 14:6-7



*John on the Isle of Patmos
96 A.D.*

*Appearance of the
Angel Moroni
September 21st, 1823*

Perfection

The fame of an artist living in Cornwall has spread throughout Europe. Many years ago, this painter built a cottage in one of the most beautiful spots in lovely Cornwall.

Every day he goes to a vantage point, where the finest view is presented, and paints the scene.

Year after year he captures on canvas the same vistas.

Flowering Spring, Smiling Summer, Leafy Autumn, and Snow White Winter, displaying their beauty for his talent.

His first pictures were good, after ten years, magnificent. Now after about 35 masterpieces they stand near perfect, unique.

Possibly no one has portrayed a lovely piece of Earth's surface so intensively or beautifully.

—JAMES R. CUNNINGHAM